

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, AUGUST 7, 1913

NEW SERIES, VOL XV, NO 32

KINGDOM BRIEFS

—The cornerstone of the new church at Brookhaven was laid Monday.

—Prof. G. W. Raburn is a big-bodied, big-hearted Mississippi College boy who has turned teacher. He writes that he will have charge of the high school at Calhoun City next year. Calhoun City is a live town, and Professor Raburn thinks the prospects for a good session are flattering.

—Dr. E. C. Dargan recently entered upon his seventh year as pastor of the First church, Macon, Ga. If he makes as good pastor as president of the Southern Baptist Convention, he can stay as long as he wishes.

—Dr. C. H. Woolston, pastor of East church, Philadelphia, on July 7, preached his thirty-sixth ordination sermon of young men in his church entering the ministry. He says they pray the Lord of the harvest to send forth laborers and He answers their prayer. They also train the young people in the church to help do the work of the church, where he has been pastor for twenty-seven years.

—The World Sunday School Convention, which met this year at Zurich, Switzerland, will hold its next meeting at Tokyo, Japan.

—The New Orleans Picayune reports that the church at Gulfport has called Rev. W. P. Hines, of the Dauphine Way Baptist church at Mobile. We hope that he may soon be with them and that the church may enjoy steady growth in this great field.

—The Baptists of Southern Illinois will have a Chautauqua Institute, August 10-17. We notice they are to work Secretary L. P. Leavell pretty regularly and have a sermon from Pastor S. E. Tull. This is the part of the State that co-operates with the Southern Baptist Convention.

—A busy, useful man is Delta Missionary W. R. Cooper, of Itta Bena. In his letter on page eight he tells of the work of the past few weeks in his modest way. The pastors with whom he worked know the value of his services though you might think from the way he writes that he was simply "among those present."

—On page sixteen is given an opportunity to secure a Bible of splendid quality and appearance for little money. As a gift, the Bible cannot be excelled.

—During this month, Pastor C. C. Pugh will be engaged in meetings with the following churches: Smyrna, Sardis, Bethel, and Spring Hill. He will be in his own place each Sunday.

—Sunday School Secretary J. E. Byrd is conducting a training school in Sunday School methods and work with Pastor J. P. Williams at Providence church, near Lux.

—Pastor Webber, of the New Zion church, east of Wesson, had at his help in a meeting last week, Rev. R. R. Jones, of Jackson. A splendid revival was held, 19 being added to the church by baptism.

—August first the "Word and Way," of Kansas City, Mo., adopted the cash basis, cutting out all names not paid up to date. This is an experiment which not many of our Baptist papers have been willing "to try," and will be watched with interest.

—In the meeting at Blackwater, in Kemper county, in which the editor assisted Pastor R. A. Venable, there were seven received for baptism, and the

church seemed to be otherwise helped. The pastor thought if the meeting could have continued longer, several others would have been received, but the Causeville church was waiting for a meeting. Dr. Venable is still a tireless student of the Bible, and loves to preach it. Few men among us have read so much and studied so carefully the literature of the Scriptures.

—The church at DeKalb hopes to have their new church ready for use by their next meeting in August, the fourth Sunday. This makes the third church built under the ministry of Dr. Venable since he resigned at Meridian.

—Don't forget to give all the new members of your church the opportunity to get The Record at half price. Be sure to state that the name sent is that of a new member and send the dollar. Of course, nobody will simply transfer the paper from an old subscriber to a new one.

—Returning from the World Sunday School Convention at Zurich, Switzerland, Brother W. Fred Long, secretary of the Mississippi Sunday School Association, intended to visit his father at Rochester, Kentucky. On reaching home, he found that his father had died five days before his arrival. The Baptist Record extends sympathy to our brother who is in sorrow.



A Group of Sunday School and Evangelistic Workers at the Southern Baptist Convention, St. Louis

—Brother B. L. McKee will assist Pastor T. J. Miley at Montrose next week.

—The Sunday School lesson for this week by Dr. Barton was mailed from Montegale. It is a safe guess that he is enjoying a summer vacation at that place of delight.

—At Cedar Grove church, six miles north of Columbia, Pastor Eddleman was assisted by Rev. S. T. Courtney, of Cascilla, in a meeting which resulted in fifteen additions to the church by baptism.

—Those who have taken advantage of The Baptist Record's book sale have had no reason to complain. The books offered are standard, and the prices away below cost. See the list in the latter part of the paper.

—One of the greatest steps forward in making education for men in Mississippi universal is the inauguration of the Self-Help Club or Industrial department at Mississippi College. The walls of the new building for the club are going up rapidly and every part of the work is being advanced. An inspiring article from President Provine is on page three in which he says that any boy with a hundred dollars and backbone to work can get through college. He tells how.

CONTRIBUTED ARTICLES

Sermon Section.

DWELLING IN GOD'S HOUSE.

P. I. Lipsey.

"One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life to behold the beauty of Jehovah, and to inquire in His temple."—Ps. 74.

That is God's house where you see God. We speak of "going to see" Mr. A., or "making a visit" to Mrs. B. The word "visit" means "to see," being only the Latin equivalent. We are in God's house when we see Him, when He is made as real to us as physical sight would make Him. A church is called God's house because He is supposed especially there to reveal Himself to men. The tabernacle was called the "tent of meeting" because God came down to meet with his people and made Himself manifest there. The temple was called God's house for the same reason. But the temple or tabernacle or church house is not necessarily God's house, that is a place where God becomes manifest to everybody. It is said that Pompey stalked through the temple at Jerusalem and sneered as he came out that he didn't see Jehovah in there. How could he? Stephen said to those who accused him of speaking against the temple, "The most High dwelleth not in houses made with hands." Paul, standing in view of the most wonderful example of temple architecture at Athens, said "The God that made the world and all things therein, dwelleth in us, temples made with hands." Isaiah says much the same thing and adds, "But if this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." It is well to have churches for they may help us to realize the presence of God, but many a man goes to church without coming in touch with God. And if that were what the psalmist speaks of it could only be an occasional visit to see God. No, what he desires is that he may dwell in the house of God all the days of his life. It is good to have fellowship with Him in the sanctuary. It is better to know with Paul that "in Him we live and move and have our being." The yearning of the devout heart is to dwell constantly and consciously under the shadow of the Almighty, to feel the daily control and comfort of His Spirit, to have uninterrupted fellowship with Him, to have the peace of God that passes all understanding, to know the love of God that passes knowledge, to feel His constant fullness, and this not for a period, but always, "all the days of my life."

This passion was so strong with David that it swallowed up all others, making it tributary to this one or consuming them as dross in the flame of his holy love. One thing he desired of the Lord. There is no other desire that is worthy to stand by

this. None other can be permitted to interfere with it. The whole man comes to be absorbed in this one longing. If we are estranged from God, there is no joy that is worth the name, if communication with Him is interrupted everything else ought to stop till this is restored.

But desire is not sufficient, however necessary. There must be earnest effort made to realize and preserve the sense of Jehovah's presence. That will I seek after. There are certain means to be employed; there are some hindrances to be shunned.

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies."

O, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly everyday,
And divine help implore."

It ought to be the uppermost concern of our souls to keep open the avenue of communication with God. To lose the vision of Him is to lose everything that makes life worth the living.

There are two great benefits involved in this dwelling in the house of Jehovah. The first the psalmist expresses in the words, "that I may behold the beauty of Jehovah." This is worship. We are apt to have vague or erroneous conceptions of what worship is. It may be in prayer or it may not; it may be in the singing or it may not; it may be in the hearing of the Scripture read or preached or it may be absent from any of these. It may be in the great congregation or it may be in solitude, in the secret chamber where God is made known. It must be the result of God's manifestation of Himself to the soul. It is the proper response of the soul to the revelation of God. It may be as we sit in meditation upon Him, His works, His ways, His word. It may be as we kneel before Him and are conscious of His nearness. It may be as we stand in reverent awe of His majesty. Whatever the attitude of the body, whatever the means used to call it forth, it is the looking with growing wonder upon the unspeakable glory of Jehovah. David calls it the "beauty of Jehovah." Beauty is the term used for a combination and harmony of excellencies that provoke in us pleasure in any object and admiration and praise of it. In material things it is the perfection of form and color and motion that pleases us. This is true of a landscape, a cloud, a sunset, a river or beach, a face or string of thoroughbreds, a rose or tree, a picture or a piece of statuary. When confronted by any of these we involuntarily say "how beautiful." This is our tribute to its excellence. A similar feeling may be produced by music. The conduct of people may be said to be beautiful

when it is said to be in harmony with the highest standards and expressive of lofty ideals. Character is beautiful when in it are blended purity, righteousness, kindness, love and self-denying sacrifice for others. All of these elements are combined in unapproachable excellence in Jehovah God. It is the apprehension of these as they are unfolded to us in His word or His works or providence that makes us uncover our heads in His presence. It is the contemplation of these that unseals the lips in praise, that makes us lift up the soul in worship. David in the nineteenth Psalm is moved to worship because he sees disclosed the majesty of God in the heaven and the righteousness of God in the law. Again the soul of the king is deeply moved and he pours it out in praise when God makes a covenant with him to build him a sure house forever. David "went in and sat before Jehovah. And he said, Who am I, O Lord Jehovah, and what is my house that Thou hast brought me hitherto." Then follows the song of a heart welling up with praise, "The beauty of Jehovah" is His perfect holiness, His infinite condescension, His mercy toward sinners and all the intervening attributes that fill out the gamut of His glory. To look in continuous and enlarging wonder upon this revelation is the desire of His servant. This is worship that is due to His excellent greatness and the fit and ennobling and transforming employment of His saints.

The other benefit that comes with dwelling in the house of Jehovah is, "to inquire in His temple." This includes two things, the enlarging our sphere of knowledge, and the privilege of making requests for favors. There is no place where we can learn half so much as from the Great Teacher. The soul expands under His tuition as nowhere else. "In thy light shall we see light." They shall all be taught of God. Our capacity is enlarged, every faculty of the mind is quickened by the fruitifying and enriching presence of God. He is Himself the truth we seek. To know Him is life eternal. All other knowledge is only a ladder of approach to Him, avenues by which we come to look upon Him. The great problems that affect the welfare of the soul are solved only in His presence. Those that puzzle the students of social conditions will find their answer in His presence alone. And there are great matters that relate to the soul's eternal home. How many questions, little and great, we confront every day! How many times we want to find somebody who can answer them for us! How ignorant we are! How hemmed in by our lack of light! How restless and satisfying when we can go and unburden our anxious and puzzled hearts; how good to "inquire in His temple."

But we need not only knowledge to enlighten us; we must have strength to support us. In this battle of life in this world that needs service from us and salvation from God, how are they and we to get the things without which life is a failure and disappointment? To inquire in His temple is to make request for the things that our day demands. How can we ask so as to receive? How get the things without which

all else that we have avails us nothing? Do you want to know the secret of answered prayer. Jesus gives it. "If ye abide in me and my words abide in you, ye shall ask what ye wish and it shall be done unto you." David had laid hold of it when he said, "One thing have I asked of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."

ANOTHER ECHO FROM BLUE MOUNTAIN.

We surely did have a great encampment; everybody said so! The crowds were great, the teaching was great, the speeches were great, the sermons were great, the social life was great, and our good resolutions were great!

We had nearly 500 people who reached us by railroad conveyance. Twenty associations were represented in the Home Mission Rally.

Drs. Reid and Inlow led us to the heights on the first day and Dr. Hunt led us into the very light of the heavenly city on the last day. During the six week days between the great Sundays, we were instructed, inspired and thrilled in turns, by such men as A. V. Rowe, W. E. Lee, J. E. Byrd, C. V. Edwards, M. C. Vick, A. C. Cree, A. U. Boone, J. L. Henderson, Martin Ball, J. W. Lee, W. L. Howse, C. D. Graves, B. G. Lowrey, J. B. Searcy, and Harry Strickland.

The Woman's Jubilate was splendidly led by Mrs. G. W. Riley, Mrs. Irene Montgomery Sansing and Miss Lonie Miley did excellent work in the class rooms as did also Frank Leavell, Ed. Holcomb, Byrd and Strickland.

We expect to make it greater next summer and there ought to be 1,000 people here in addition to the local congregation. Make up your mind now to come—it is worth your while. At the Arkansas encampment there were 45 people from one church in Little Rock (Immanuel church) and about half of them were there for the entire week! Who said Arkansas could beat Mississippi!

Our encampments at Hattiesburg and Blue Mountain are doing great work. Our people are beginning to find it out. Let the light spread!

W. T. Lowrey.

Dr. M. P. Hunt said at the Blue Mountain Encampment: "Many of us get a false conception of the devil from childhood. His satanic majesty must laugh at his caricatures with hoofs and horns and forked tail. The devil appeared first as a serpent, but since that time he has operated in human form on men. Many mothers give their children the best lesson in lying when they cheat the railroad companies by claiming the right to pay only half fare for them. Even if it is proven that the railroads rob us, that is no reason for robbing them. It is wrong to rob even the devil!"

MISSISSIPPI COLLEGE

THE SELF-HELP CLUB IN MISSISSIPPI COLLEGE.

This new department of the college is intended principally to help the poor and deserving boy through college. The board of trustees is spending \$15,000 for this purpose. We are pushing to rapid completion a handsome dormitory, with twenty-two rooms for students and large kitchen, store rooms, etc., and a dining room with a capacity of 150 men. This will be the home of the self-help club. All the small cottages on the campus are being practically rebuilt, painted and made comfortable. Two cottages in town have been rented, thus giving room for 120 men. All these rooms will be furnished, and the student will be required to pay a monthly rental of \$1.50. We will furnish board at \$6 to \$7 per month. The men will be charged exactly what it costs. In other words, the co-operative plan and a wise conservative committee of students will act as purchasing agents and managers. We will have a lady in the building to see that perfect conduct is maintained. Every one will be required to be scrupulously neat and tidy in his room. Because it is to furnish cheap board to the poor boy will be no excuse for loose conduct and habits. Hot and cold baths, toilets and every reasonable convenience will be provided. An expert cook will be secured. The food will be plain but certainly must be wholesome and well prepared. This is intended to take the place of the "batching" clubs common among the students. It will be as cheap and certainly much better.

In addition to providing good quarters and the best food at wholesale prices, we are guaranteeing at least \$3 worth of work per month to every student who desires work. In order to provide this work, a fine herd of Jersey cows have been purchased, and a handsome and modern equipped barn is being built. Some men will be assigned to the duty of milking; others serving at the table; some in the kitchen washing dishes; others sawing wood, building fences and doing farm work, grading on the campus, planting trees and flowers—anything to earn an honest dime. There is no hint of benevolence in this scheme. Every man who receives ten cents for one hour's work will be expected to render ten cents' worth of labor, and if he does not, it will be assigned to men who will. The whole matter is a question of cold business, not benevolence. The college is spending this large sum to provide an opportunity for a poor fellow to get an education, but in no sense an easy bed for worthlessness. No man will be required to work unless he desires. No one will be permitted to take meals with the club boys unless occupying room belonging to the club. A deposit of \$8 will be required to secure a room. This will go as a credit on the student's board and expense. In case one withdraws from the club, and

leaves his room vacant, he will forfeit the right to withdraw the deposit. No boy who can get through college without this help will be permitted to join the club. The idea is that those who cannot get through in any other way will not be crowded out to give place to someone who is simply too stingy to pay the regular price of board.

The expenses of college life are growing all the time and is so great in many places that the poor and worthy have no chance. The average cost to each student in the graduating class in one of our Eastern colleges last year was about \$4,000. The lowest was above \$800. The highest, above \$10,000. The average cost in Mississippi College is increasing. Some men get through on \$125, even less; others spend \$600. As a rule, the more one spends above \$300, the more trouble he gives the faculty and the less work he does. After thirty years' experience with college men from every quarter of the earth, I desire to make this statement with deliberation: Of all the influences which tend to destroy men in college and to render them worthless as students and a positive hindrance to good order and destructive of high ideals in morals and scholarship, a too liberal supply of money from indulgent parents stands out pre-eminently as chief.

This plan provides that if one has good sense, as much as \$100 and plenty of backbone he can make it through college. If he has not these things, or is unable to procure them, I think he had best work a year and grow the necessary signs.

Next week, other college matters.

Yours for the largest success,
J. W. Provine.

MORE COMMENDATION.

I am struck with your editorial in the last issue of The Baptist Record on "The Songs We Sing." I have experienced the same things you have mentioned in connection with many of the songs that are being introduced in our small churches. And the surprising part about it is that college boys or young men are introducing them. I am often shocked over the songs that some churches attempt to use in revival meetings. I just wanted to say "Amen!" Brother Editor.

Now, again, to the paragraph on dancing, why not add "baseballing?" I am glad that our central churches are waking to the evil influence of the dance. Our old country churches disciplining men and women for dancing. I wish our stronger churches and preachers would set us a better example; it would help us.

T. J. Miley.

Bay Springs, Miss.

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Obituary notices, whether direct, or in the form of resolutions of 15 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

Knowing Hereafter.

When Jesus was washing the disciples' feet at the last passover supper, Peter asked in surprise and protest, "Lord, dost Thou wash my feet?" Jesus answered, "What I do thou knowest not now; but thou shalt understand hereafter." It is not uncommon to find this interpreted as if Jesus had referred to the better knowledge that we shall have in the world to come. But the indications are all that he was not thinking of experiences in another world but of the changes that Peter would undergo in this world. There are some lessons that are hard to learn, some qualities of character that cannot be attained in a few days; some things that are not to be taught by precept or word of mouth. Ordinary instruction may have its part in the teaching but it is not sufficient by itself. One of these lessons Jesus was at that moment trying to teach by the illustration and force of his own example. He was trying to show them the necessity and value of the humble service rendered to one another. This He did by washing their feet. He knew that it would surprise them, would shock some of them. You can't teach some people without shocking them. Some things can't be taught anybody without shocking them. It was a reversal of all their conceptions of life; it was the undermining of their whole ambition. Peter didn't at all understand the purpose of it. He was so far from the spirit of Jesus that he resisted having Him wash his feet. It looked to him utterly incongruous, entirely out of place. He thought it the proper and highly virtuous thing to protest against it. His high regard for the Master, his personal affection for Him impelled him to object, "Thou shalt never wash my feet." Peter, you do not know the Spirit of Jesus; you do not understand the quality of His heart; you cannot sympathize with His desire and willingness to serve the humblest of His saints as the lowest of His creatures: "What do thou knowest not now, but thou shalt understand hereafter." Peter's outspoken protest is the expression of immature character, of unripe experience. Jesus sees in his personal regard for Him the promise and guarantee of his coming to understand. He knows what the Gospel and time

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and trials will do for Peter. He does not despair of him; nay, he is full of hope for him. He will know better after a while. And he did. There are qualities in Jesus that can be understood and appreciated only when we have come in some manner to possess them. There are Scripture truths whose meaning can only be taken in by those who have grown in grace and developed in Christian experience. Paul says: "We speak wisdom among them that are full grown . . . interpreting spiritual things to spiritual men."

We are not to be discouraged if we can't understand everything in the Bible at once, or if Jesus does some things that puzzle us. We are not to rebel if His providence or teaching does not accord with our narrow vision. We will learn better if we are really His, if we truly love Him. He is our teacher. The universe in His university. We have a great deal to learn. Nothing will be kept hid from us, but all things are and as soon as we are capable of receiving them. It is not primarily a question of knowing, but being. If we grow we will know. As we come to be like Him, we will understand Him, and see all things from His point of view. It would save a vast amount of controversy if we were more in sympathy with the real character and mission and Spirit of Jesus.

For Whom Do You Pray?

Did you ever stop long enough to think how wide or how narrow the circle is of those for whom you pray? Most of us that pray go pretty well over the beaten track and cover about the same range and include about the same number of people or interests. In our own secret praying would it not be close to the truth to say that a very large part of the little time we spend in prayer is taken up with petitions for blessings on ourselves and those immediately connected with us? Have you ever tried the experiment of praying without asking anything for yourself or things that you are directly concerned in? Not that it is wrong to pray for ourselves or our own; it would be wrong not to. But it is wrong to confine our petitions to personal benefits. It is a failure to grasp the wider range of privilege in prayer if we limit its use to our own affairs. It is as selfish to pray only for ourselves as it would be to live and work only for ourselves. How would it do to have a prayer meeting in which it would be agreed that there should be no petition offered for any personal benefits or any blessing on the local church? Thanksgiving and praise there ought to be; but just for one time there could well be an agreement that we are met not to pray for ourselves but for others. There would begin immediately a quickened interest in others that would more resemble the Christian spirit, and would result in an enlargement of heart; not to speak of the blessing that would come on those for whom we prayed. If we could eliminate selfishness in our praying, many more prayers would certainly be answered. We ask and receive not because we ask

amiss, that we spend it in our own pleasures, that the benefits may accrue merely to ourselves. Of Job it was said that the Lord delivered him when he prayed for his friends. Many of us would be delivered of much littleness if we would enlarge our circle in praying, even to include our enemies.

And then the business of a Christian largely is intercession. We are said to be male priests unto God. We are called a royal priesthood. The business of the priesthood is to intercede with God on behalf of others. To neglect the habit of intercession is to be unfaithful to our office, to disappoint the Father Who appointed us and allow others to suffer through our failure. Much of the work of our lives is involved in this duty of intercessory prayer. Others are dependent on us and God is depending on us. "Praying always for all saints." "I exhort then, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men."

To Improve the Paper.

The brethren have been invited to use a column in The Record for suggestions as to how the paper may be made more serviceable in the advancement of the kingdom. This is just among ourselves and brotherly counsel ought to be given. While you are waiting to get in shape what you wish to say, the editor has two things to introduce which he hopes may materialize to the profit of the cause. It has always seemed to him that brethren ought to use the columns of the paper for bringing helpful truth and messages to the attention of the people. Many a good layman sees things from a little different viewpoint from the average preacher and editor and can say some things that preachers as well as others ought to know. This is especially true of the busy layman and the modest brother who hesitates to come into public notice. You needn't take long to write it and you needn't stay long before the audience. Speak up and then shut up if you wish.

Again, the busy pastor has many fragments from his workshop and by-products of his ministry which make good food for other souls. The Baptist Record furnishes a large hearing of most intelligent and sympathetic readers. You will not find another such anywhere. Your usefulness will be largely increased. Make it good and send it on. Let it be alive. You are not disposed, of course, to send a wisp from Mathuselah's whiskers.

Another desire which we have had is to enlarge the volume of reading matter in the paper. This has been done in some measure already by reducing the size of type in ten out of sixteen pages of the paper since the present management took hold of it; also by reducing the amount of advertising carried. Both of these have added to our expense and reduced our income very considerably. We are willing to bear this for the good of the cause. As fast and as far as this can be continued, we wish to further enlarge the compass of the paper, though we

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can only spread our sails as the wind favors. Just now we have no agents in the field who are giving their whole time to The Record and are prepared to appreciate the kind offices of those who believe that the continuance and enlargement of the paper is helpful and necessary to our denominational life and work. This is the way things look from the point of view of The Record office. What do you see that could be done for more efficiency and better service?

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the regular postage.

FREEDOM AND AUTHORITY IN RELIGION.

Reviewed by H. W. Provenee.

The problem of authority is one of the profoundest and most vital that emerges in the study of religion. As President Mullins truly says, it "involves directly or indirectly all the deeper problems of science and philosophy." Many recent thinkers have adopted the position maintained by Sabatier in his brilliant work, "The Religions of Authority and the Religion of the Spirit," revolting against the idea of any external authority in religion. Others have been disturbed by the efforts to test the claims of Christianity by the principles of science. Dr. Mullins has therefore rendered a most opportune and valuable service in his latest book, "Freedom and Authority in Religion."

The task which he undertakes is "to indicate the origin of authority its permanent necessity and value in religion as elsewhere; its peculiar characteristics in religion which distinguish it from other forms of authority; and, further, to point out the relations sustained by the principle of authority in religion to our scientific and philosophic culture; to show how the principles of freedom and authority are implicated the one in the other, each being necessary to the realization of the other, and finally to indicate how in the Christian religion the ideals of freedom and authority meet and are reconciled by a harmonious blending into the higher unity of the spiritual life."

In carrying out this purpose, Dr. Mullins discusses first "The Modern Ideal of Freedom," touching lightly upon the familiar Roman Catholic dogma of papal infallibility and discussing at greater length the modern view of Sabatier and others, which repudiates the idea of external authority and substitutes the subjective criterion. The first chapter concludes with an incisive criticism of this position.

The next chapter is an eminently satisfactory discussion of "The Consciousness of Jesus and the New Testament Records." Dr. Mullins then proceeds to show that with regard to the great fundamental conceptions of the Soul, Freedom, Immortality and God science is incompetent. It is unable to deal with these subjects. "And yet it is these four realities or assumptions which constitute the foundation of religion. Religion begins, therefore, exactly where science ends. Religion has to do with a group of objects

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A group of boys seeking foster-parents through the Mississippi Children's Home Society. Address P. O. Box 304, Jackson, Mississippi.



"WINDOW PLANTS."

Six of these are waiting with anxious hearts to be transplanted into the yellow soil of the affections and hospitality of good family homes. Address Mississippi Children's Home Society, Box 304, Jackson, Mississippi.

which never come within the range of the scientific vision at all." The discussion of this point is particularly suggestive.

Under the title of "The Unstable Equilibrium of Philosophy," our author discusses briefly Critical Monism, Idealism, Personalism, Pluralism and Pragmatism, pointing out the failure of rationalism to supply the needed foundation for religion. He then takes up the subject of "Voluntarism and Authority, or the Religious Assimilation of Truth," and passes from this to the exposition of "The Principle of Authority." This is one of the most important chapters in the book. It cuts the ground from under the subjectivist like Sabatier and shows that in the interaction between the individual and the universe truth discovered by the indi-

vidual tends to pass into common use and become authoritative, and that civilization and culture alike proceed fundamentally upon the principle of authority.

This is followed by chapters on "The Nature of Religion," "Religious Knowledge," "The Authority of Jesus Christ," and "The Place of the Bible in Christianity."

This brief outline will indicate the scope of the book. Dr. Mullins has written with his characteristic clearness and vigor, and has given us a work of great value. It will be sure of a wide reading among preachers and thoughtful laymen. The book is published in very attractive form by the Griffith and Rowland Press, and sells for \$1.50 net, postpaid. It may be ordered from The Baptist Record.

MISSION SECTION

AND NOW FOR STATE MISSIONS.

Dr. Rowe in his timely article in last week's issue of The Record reminds us that the time has come when, with all earnestness, we should give our attention to the great cause of State Missions. We should have been doing this all of the convention year but have become accustomed to waiting until near the close of the year before doing much and we must now give our attention to this matter or the cause will suffer.

This is a campaign in which all of us should heartily. Those who do not believe in Foreign Missions certainly believe in giving the gospel to our own people who have it not; and those who believe strongly in Foreign Missions should believe in State Missions all the more. It is the basis of all our mission work and the development or lack of development of the churches in our State will determine what we will do for all causes in the years to come.

It is to be hoped, therefore, that all will join in this campaign at once and raise the full amount suggested by our State Convention. Let us study State Missions more and become better acquainted with what is being done along this line and the great need for more work and then the money will be raised more easily. Our Sunday School superintendents and teachers should see to it that the folks in our Sunday Schools have a more thorough understanding of this question. The chairman of our laymen's committee in the different associations and the churches should use their influence to see that the full apportionment is raised in all the associations and churches and give the pastors all the assistance possible in this campaign. Write to Dr. Rowe for literature and let us become better acquainted with this cause and do more toward its advancement. N. R. Drummé, Chairman Laymen's Executive Committee.

The Religious Herald prints the following "business notice" inside a mourning border: "Does any subscriber to this paper, whose figures are behind, suppose that the paper can be printed without cost during the hot summer days? One would think that this notion prevailed quite widely among our belated subscribers, if he were charged with the duty of opening the mails. If such a notion has entered your head, pray dismiss it. It has no foundation in fact. Landlords expect their rent in June just as they do in January; the rise in temperature does not bring any fall in the price of white paper; printers' wages are just as high in summer as in winter; in short, money is just as necessary and just as much of it is necessary in these heated days as when the snow mercifully hides the deformities of mother earth. And since most of our money is in the pockets of our subscribers, this gentle hint is given. Govern yourselves accordingly."

DRY ROT IN RELIGION—A MODERN INSTANCE.

Victor I. Masters, Editorial Secretary. The Unitarians in 1910 had only 70,542 communicants in America, according to Dr. Carroll, the religious statistician. Half of these are in Massachusetts; in the Southern Baptist Convention territory there are only 2,833 Unitarians, with several states reporting none.

Unitarianism is dry rot in religion. Its chief tenet is rejection of the deity of Christ. It has a creed of love, of fraternity, of complacent "get-together" sentiment. But it has no gospel of sin and salvation. Unitarianism, better than any religious body in America, finds itself completely at home in the superlative emphasis on social morality and fraternal sentiment which is recently infecting certain sections of each of the great religious bodies of the country.

In 1800 there were 108 Unitarian churches in America; 110 years later, in 1910, there were only 421. The membership of Unitarian churches in this country showed an actual decrease between 1900 and 1910.

Compare with this the Methodists and Baptists. In 1800 there were 267 Methodist and 779 Baptist churches in America. In 1910 the number had increased to 61,570 and 56,318 respectively. Against the Unitarian membership of 70,000, after more than a century, the Baptists had in 1910 5,600,000, and the Methodists 6,600,000.

The spirit of Unitarianism is knocking mightily today at the doors of many of the largest religious bodies. The point of first contact is in undue relative emphasis on human fraternity and welfare work. The element in the greater religious bodies that is drifting toward liberalism does not now with the Unitarian deny the deity of Christ. But it is beginning to declare that we may "take for granted" salvation and regeneration, while we make every nerve taut in a great indiscriminate "get-together" scramble in the interest of social efficiency. Some are beginning to argue against the position that emphasizes our obligation to hold a supreme loyalty to Christ, above all considerations of social efficiency, religious sentiment or what not.

These "uplifting" and problem-discovering religious liberals consider themselves broad and we concede that they are. Our objection to their dogma is that it is broader than the truth as it is in Christ.

They are not the first set of men in Christian history that became obsessed with a vision of one great "church." That took shape first in the time of Constantine, who had a dream of embracing Christianity in one great empire. The outcome of Constantine's dream, after it had been tampered with sufficiently by the so-called church fathers, was the "Holy Catholic Church." In those early days there was "federation" of the churches. "Narrowness" and "bigotry" and "reactionaryism" gave place to a

common creed and the great swelling concept of an universal oneness and material union. No doubt Constantine's idea thrilled the imagination of a certain class of men that was not attracted to the "narrowness of sectarianism." It was a psychological moment for "get-together" meetings.

The world is familiar with the result. Worldly wisdom, shrewd human scheming, material concepts of the Kingdom of Christ, produced a fruitage of religious darkness, soul bondage and human woe and ignorance such as the world has never at any other juncture seen set forth in the name of Christianity.

After all these years in America the Unitarians have an almost negligible membership. In it God has rebuked the folly of setting forth humanitarianism, moral decency and dreams of a social utopia to save the souls and lives of men. It has failed to win converts. No wonder; its few followers are not conscious of any gospel that makes them burn to win others. It flatters self-righteousness and has no goad to quicken into real service to human needs the lagging steps of lazy selfishness.

The evangelical bodies in America have held aloft a torch that has shown afar and until now few have stumbled into the complacent philosophy of Unitarianism, thinking it would satisfy the soul. But comes apace a swelling flood—the social service dogma. Good in itself, a normal fruit of true Christianity, our hasty, nervous, problem-discovering day is running a race with itself trying to magnify this fruit of Christianity out of due proportion.

Wisdom would seem to indicate the desirability of making haste slowly in the adjustment of the contents of Christian faith to such a new emphasis. But in this day of quick and universal intercommunication and weary tons of stuff from printing presses, our taut-nerved civilization does not want to make haste slowly. All true progress is slow—certainly in character building. But this new emphasis almost in a day swells from a spot on the horizon into a cloud that darkens the whole of the heavens.

If evangelical Christians are wise, they will today magnify the crucified and enthroned Christ. We will not turn our backs upon the obligation to render larger service to society. The churches have always performed larger service for human welfare than any other institution. Moreover, they have inspired practically all that other institutions have accomplished. The charge is sometimes made, but it cannot be proven that the churches are not in sympathy with the people and that they do not supply the deeper needs of the people. Though they are the bodies of Christ, the divine deposit which they contain is in human vessels; they are not perfect. But they are, they have been, and by the blessing of God they shall continue to be, the great conservators of divine truth on earth.

Our great concern now is that the people of the Lord may be too strongly entrenched in the real spirit of the faith which is in Christ to be stampeded by "get-together" movements by an up-to-date gentleman who

dreams of a "universal church," or by protagonists who tell us that we may take for granted the atonement and repentance and salvation, while we give all our time and thought to deeds of human kindness. Their words sound good to the thoughtless. But for the churches to give heed to these words is to shut down the factory that produces the goods, in order that we may give our whole attention to disposing of the product. It is to kill the tree that produces the fruit. It is to exalt human fellowship at the expense of a supreme loyalty to Him on whom alone humanity may depend as the author of a spirit of fraternity that really may be depended upon.

The world wants a Savior. It will not follow Unitarianism. If constituted Christianity of today should be so misguided as to try to win the world by the plausible front of a universal church union, purchased at the expense of the exaltation of our defied Lord, God would spew it out of His mouth and raise up leaders of more spiritual discernment, more reverence, more humility, more wisdom. I have the utmost confidence that our Baptist people will never follow where a supreme loyalty to Christ does not beckon them onward.

Home Mission Rooms, Atlanta, Ga.

OVER IN ARKANSAS.

W. T. Lowrey.

Due to the partiality and big-heartedness of my brilliant and beloved friend, Dr. H. L. Winburn, I was appointed to speak six times in the program of the Arkansas Baptist Assembly at Arkadelphia, July 17-23.

The meetings were held in the Ouachita College buildings, which look down from a high elevation on the slow moving waters of the beautiful Ouachita river.

I had my room and breakfast in the delightful home of Dr. Winburn; he, his family and I took our dinners and suppers at the college with the assembled guests. I owe much to Dr. Winburn and his loving family.

The Arkansans are a great people and I had a fine time among them.

Dr. Winburn has decidedly the finest church house in the beautiful little city of Arkadelphia, as well as a large, liberal and splendid membership. His people love him devotedly. Two of our best Mississippi churches have had their eyes on this brilliant preacher and splendid man, and I had hoped that some Mississippi church might induce him to "come across," but if he should leave his present field it would certainly be against the protest of that able and devoted band.

In the Ouachita College office I found Dean Heber Lowrey McAllister, one of my most worthy graduates from Mississippi College. For seven years he has been professor of mathematics, and now he is also dean of the faculty. Three different times he has acted as president during an interim, and I found that he was held in the highest esteem by the faculty, trustees and students. The "Lowrey" in his name is for my honored father. He loves Mississippi and we love him.

On the program with me were Dr. Finley L. Gibson, of Fort Smith, who recently declined the first Baptist church, Nashville, Tenn.; Dr. V. I. Masters, of the Home Board; Dr. Ben Cox, of Memphis; Dr. C. C. Coleman, of Texas; who was reared at Aberdeen, and who seems to be "the other Truett" of the Lone Star State. If Mississippians could hear him, their hearts could swell with pride and gratitude.

My one-time Seminary schoolmate and friend, Dr. S. G. Jamison, late president of Mercer University, Georgia, is the newly elected president of Ouachita College. He is a great man and has already inspired the hearts of the Arkansas brethren with confidence and hope. He has a great opportunity at Ouachita and he will make great use of it, mark my prediction and watch Jamison!

The teachers on the program were "Live Wire" Lee, from Texas; Clarence Leavell, late of Mississippi, now the efficient B. Y. P. U. secretary in Arkansas; our own beloved Landrum Leavell; Dr. V. I. Masters; Dr. Aldridge, of Little Rock; and one lone but most valuable woman, Miss Leatherwood.

I met at Arkadelphia our one-time great State Secretary, Dr. Jno. T. Christian, who about two years ago was induced to give up the pastorate of the great Second church of Little Rock, to become secretary of State Missions in Arkansas. He is the same big-hearted, good-humored, bundle of energy that he was 20 years ago, with his big body and big mind, his alert step and courteous laugh, his hearty hand grasp and high purpose—it made me almost want to be a Christian myself!

Oh! Arkansas is a good one! I got my "better half" from Arkansas; there is a great future for Arkansas; if there were no Mississippi, I should not mind being an "Arkansawyer" myself!

PLACES AND DATES OF ASSOCIATIONAL MEETINGS.

West Judson—Sept. 2, 10 a. m., 5 mi. W. Guntown, M. & O. R. R.
Sunflower—Sept. 9, 3 p. m., Lula.
Oxford—Sept. 9, Clear Creek.
Pearl River—Sept. 9, Improve, 15 mi. N. E. Columbia.
Tippah—Sept. 10—Mt. Hebron church, 4 mi. W. Walnut.
Copiah—Sept. 10, 10 a. m., Pine Bluff.
Judson—Sept. 16, Unity church, Lee county, 6 mi. E. Guntown.
Chickasaw—Sept. 16, New Prospect church, 10 mi. W. Ecu.
Zion—Sept. 17, Hebron church, 8 mi. N. Eupora.
Tishomingo—Sept. 17, Mt. Olive church, 5 mi. W. Wheeler.
Mt. Pisgah—Sept. 20, Union church, Newton county.
Bogue Chitto—Sept. 24, Holmesville, 10 mi. E. McComb.
Calhoun—Meridian church, Sept. 24.
Bay Springs—Sept. 24, 10 a. m., Sylvaena, Jasper county.
Chickasaw—Sept. 25, Shubuta.
Lauderdale—Sept. 26, Hebron church, 12 mi. E. Meridian.

Union—Sept. 26, Beech Grove church.
Yazoo—Sept., Mt. Pleasant, 6 mi. W. West.
Rankin County—Sept. 30, 10 a. m., Union church.
Red Creek—Mineral Springs, 4 mi. W. McLaurin, Sept. 27.
Central—Oct. 1, Bethesda, 6 mi. W. Terry.
Chester—Oct. 1, Wake Forest, 1 1/2 mi. N. Sturgis.
Perry County—Oct. 2, Indian Springs church.
Lawrence County—Oct. 2, 10:30 a. m., Calvary church, Silver Creek.
Oktobeha—Oct. 4, Greenland church, Newton county.
Carey—Oct. 4, Natchez.
Liberty—Oct. 4, Falling Creek, 4 mi. S. Quitman.
Aberdeen—Oct. 5, Troy church, Pontotoc county.
Deer Creek—Oct. 14, Greenwood, Tuesday night.
Gulf Coast—Oct. 8, 10 a. m., First church, Gulfport.
Strong River—Oct. 8, Mountain Creek church.
Yalobusha—Oct. 8, Coffeeville.
New Liberty—Oct. 9, Center Hill church, 5 mi. E. Laurel.
Mississippi—Oct. 9, Centerville.
Pearl Valley—Mineral Springs, Oct. 11.
Louisville—Oct. 11, Sardis church, 14 mi. E. Louisville.
Columbus—Oct. 14, 10 a. m., Salem church, 10 mi. N. Steens.
Hopewell—Oct. 17, 10 a. m., Line Creek church, 6 mi. S. W. Morton.
Jeff Davis County—Oct. 17, Bassfield.
Tombigbee—Oct. 18, Liberty Grove church, N. E. Amory.
Lincoln County—Oct. 17, Mt. Moriah, 5 mi. S. Brookhaven.
Coldwater—Oct. 22, Alexandria church, 8 mi. W. Hudsonville, I. C. R. R.
Monroe—Oct. 23, Center Hill church, Hamilton.
Harmony—Oct. 24, Thomastown church, Leake county.
Trinity—Oct. 24, Mt. Pleasant, 2 mi. W. Mantee.
Lebanon—Oct. 24, Laurel, Kingston church.
General Association—Oct. 29, Bay Springs.

Rev. Frank Moody Purser, of Alabama, has accepted the call of the Foreign Mission Board to assist Dr. Bay in the conduct of the educational department, while waiting to be sent to the foreign field. He is a graduate of the University of Alabama, and of the Theological Seminary, and hopes soon to become a missionary in Honan province, China.

A professor in the largest university in Japan says that Christianity has given absolutely new meaning to such words as love and righteousness, and has been a leavening force in thought and life, reaching even the leaders of Buddhism and compelling great changes in their customs and teachings.

FINDINGS OF THE KINGDOM

—Pastor P. Vence, of Clinton, is assisting in a meeting at Pocahontas this week. In his absence, Brother A. F. Youngberg filled his pulpit last Sunday.

—Rev. B. E. Phillips, Maryland: We have just closed a meeting at Renfro, Brother J. G. Gilmore preaching. The visible results were six additions and the church greatly revived.

—Rev. W. Gates, Gloucester: We have just closed a great meeting at Homerhill, Brother T. E. Sumner preaching. The visible results were three for baptism, two of whom were formerly Methodists. I think there will be more to join as a result of the meeting.

—Rev. W. T. Darling, Clinton: I am at New Prospect this week in a meeting. We had a good meeting with Brother Hudson in Rankin county last week. The pastor and people said it was the greatest revival they have had in years. There were six additions. To God be the glory.

—Rev. F. Bass, Columbia: W. E. Farr will be with me in a meeting at Tilton the second day and week following. There are about twenty-five unconverted persons here; twenty or more parents. This is a mission station with a membership of seventeen fine men and twelve women. Pray that we may gain a victory for the Master.

—Rev. Joseph Jacob, Channing, Texas: I have recently accepted work as missionary in the Canadian Association under the appointment of the Texas State Mission Board. I am now engaged in a meeting at Hartley, Texas, with Brother W. L. Skinner an old Mississippian. I need to Dumas to help him. I ask the prayers of the Mississippi brethren.

—Rev. J. B. Quin, Prentiss: We have just closed a good meeting at Hebron, W. E. Farr preaching. God blessed us with thirteen additions and a good church revival. Farr is fine. We begin today at Whitesand, the pastor preaching. I go next week to Tylertown to be with Pastor S. W. Sibley and then to New Zion to be with Pastor A. F. Davis. Pray for us.

—Brother W. H. Morgan, Brookhaven: I returned Friday from Gum Grove where Pastor Johnson and I have been engaged in a meeting with the good people there. The Lord blessed his work in that some were saved and added to the church and that the members of the church enjoyed a revived spiritual interest. May the Lord bless them abundantly in their church life.

—Civil service examination will be held on August 19th for positions in the field service of the United States. Information regarding the agencies and the examination may be had from the postmasters at Brookhaven, Columbus, Greenwood, Gulfport, Hattiesburg, Holly Springs, Jackson, Laurel, Meridian, Natchez, Vicksburg, at which places the examination will be conducted.

—Rev. A. L. O'Brian, Hattiesburg: Dr. Hackett and I have just closed a splendid meeting at Pachuta. There were five additions and the church graciously revived. Brother Hackett loved by all. I am with Brother McMillin this week at Petal. There has already been one candidate for baptism. Great crowds attend the meeting, including many of as fine young folks as I have seen anywhere. Pray for us.

—Pastor H. J. McCool, Carrollton: We are having one of the best revivals that Carrollton has had for several years. Brother H. L. Mar-

tin is preaching, and everybody seems to be carried away with his powerful messages. His sermons are delivered in a forceful way and are filled with the Spirit. We have had nine additions so far. Our crowds are increasing all the time and Brother Martin has agreed to preach four times on Sunday.

—Rev. Walton E. Lee, Hernando: Our recent meeting in Como resulted in 14 additions to the church—11 by baptism. The church was never more generally revived and enlisted in the service. Brother D. P. Montgomery, of Missouri, preached. So strong did he put "salvation by grace" and the "eternal security of the believer" that the Methodists cried out against us and said it was a dangerous doctrine. We made inroads into their ranks, and some were gloriously saved. At this writing I am with Brother Metts at White Oak; 12 accessions so far—9 for baptism.

—Rev. J. A. Lee, Meridian: Have just closed a good meeting with Brother Eugene Stevens at West Kemper church in Kemper county. We began on the fourth Sunday in July, and closed on Friday, with 11 baptisms and three by letter, and the church much revived. At this writing am with Brother L. S. Terry at Shady Grove church in Simpson county, out from Magee about seven miles. We had a great day Sunday, with two by letter and interest fine. Pray for us. Next week I will be with J. E. Chapman at Old Bethel, out from Newton. May the Lord bless The Record and all of its readers.

—Rev. J. J. Walker, Leakesville: I have recently had to my help Pastor R. B. Gunter, of the Second church, Laurel, and I regard him as one of the safest young preachers I know. He believes his message and makes no apology for the truth. I bespeak for him a career that should be coveted by all young men called of God to preach the gospel. He had to leave us far too soon, but not till he had won all our hearts. We had a fine meeting, one that awakened a great desire to do greater things for the bringing in the Kingdom. The missionary spirit is gaining the right of way in this part of the harvest field. The outlook is encouraging. Watch us as the Holy Spirit leads us to the conflict and to victory.

—Rev. W. I. Hargis, University: Our meeting began at Myrtle, eight miles west of New Albany, on the Frisco railroad, on the third Sunday in July and continued for ten days, Brother J. P. Harrington, of Corinth, preaching after the first day. He greatly commended himself to the people, and wrought a good work for the Lord. As a result there were nineteen additions to the church, six by baptism and thirteen by letter. Much good material was added to the church. This church has had a steady growth all along since the writer became its pastor, nearly four years ago. I do not believe in church booms any more than I believe in other kinds of booms. A steady healthy growth is what is needed in our church life. Brother Harrington is to help me in a meeting at Chalybeate Springs, beginning the first Sunday in August.

—Pastor A. A. Walker, Water Valley: When I accepted the pastorate at Water Valley, I had to cancel all my dates for evangelistic work; enough to have run me almost through the entire year. Since coming here I have had several invitations, all of which have been turned down because I felt that I ought to remain on my field until thoroughly acquainted. I find, however, that I can spare two weeks during September, beginning any time after the first

Sunday and continuing through the fourth, and am taking this method of offering my services to any church that may need me. Our work here is all that could be expected. Yesterday was a good day—four for baptism, and one under watch-care. We are having our house crowded and the people are turning toward our church. We have had four electric fans put in; carpeted our floor at an expense of more than four hundred dollars; put in new windows that were blown out by storm last winter; repaired pastor's home; paid off a note of \$657, and now have a committee appointed to put in a new heating apparatus. Our people are standing by us in ever ymove we make. Have the best Woman's Missionary Union in the State. Next Sunday we are to have a special service for our old folks and the Sunday following we will have "home coming day" and roll call.

—Delta Missionary W. R. Cooper, Itta Bena: It has been sometime since the Delta missionary had a word in your paper and the reason is he has been too busy to write. I have spent several weeks in revival work among some weak churches recently organized and among some of the best we have in the Delta. It is a season not appropriate to group churches and to assist them in locating pastors, so I have used the time to more perfectly establish what we have. Coahoma is one of the pluckiest little churches in our knowledge and six or eight were added to them during our meeting and they were all added upon a profession of faith in Christ. Brother Vick is the justly popular pastor of this choice flock. Shaw is another church where some of the most consecrated people live I have met in all my ministerial career, here where opposition brings out the most transcendent spirit and character of Christ. During our meeting the congregations grew with every service. Brother Vick is pastor of this people and resides with them in the beautiful home of the pastor's hard by the church. His popularity is exceeded only by one, possibly two—his cultured, consecrated wife and baby. Lyon is another indestructible fort where the flag of the King is held aloft. This is the home of the Bobos and the Shufords and others who know the Lord. And here Brother Vick breaks the bread of life. These three fields make an ideal pastorate. Many were added to the churches of this field. At Hollandale we held a meeting where many people greeted us from time to time. At this place there has been a prayer meeting at nine o'clock every morning for more than six years, and I was told that people could set their clocks by Dr. Magruder's going to this prayer meeting. We felt the power of the lives of Dr. Magruder, J. J. Richards, Paul Holland and others. Here is where Brother Martin was so long pastor and the Brother B. L. Mitchell. Phillip is a good town that we have neglected a long time, but now we have Brother J. C. Shultz as missionary pastor. At a recent meeting there we organized a church with several members. There is a bright future for the new church. Mattson is another church just organized a few months ago, and in our recent meeting the membership was more than doubled. Brother J. A. Ousley is the pastor here and he is bringing things to pass with this plucky people. Brother Ousley is pastor at Tutwiler, Vance and Blaine also, and is doing effective work. We were at Ruleville a week with happy Cox and his great people. I have never seen such large crowds since I have been in the Delta as greeted us here. The aisles were filled, the platform, and the people stood in the back and the doors and all the front of the church were crowded. We had several additions here. Diggins is a country church where the affable Spores is pastor. Here the membership was doubled or more and some of the best material financially and intellectually. The house of worship at Inverness will soon be completed. Also one at Rome and one at Friendship; the latter is about finished.

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NEWS IN THE CIRCLE MARTIN BALL

Pastor Neel is being aided by Rev. J. B. Perry, in a meeting at Ethel. The outlook is good for a great ingathering.

A new church has been organized at Bude, near Brookhaven, as a result of a meeting held by Rev. J. R. Kyzar and O. P. Estes.

It is announced that the church at West Point has called Rev. J. J. Cloan to succeed Rev. L. E. Barton. It is thought he will accept.

At Saman's church, July 28, Mr. F. C. Payne and Miss Charlie Morgan were united in the holy bonds of wedlock. Rev. J. B. Perry, of Sallis, officiated.

The church at Starkville will remodel the meeting house at a cost of \$6,000. Twelve class rooms will be added and other additions made. The work will begin September 1.

Rev. L. B. Wages, pastor at Blue Springs, has resigned. He expects to enter the Southwestern Baptist Theological Seminary at Fort Worth, Texas, when the next session opens.

Rev. W. J. Epting, formerly of Ripley, now Whitewright, Texas, is visiting relations near Guntown. He is a strong man and it seems like a pity for Mississippi to lose such a preacher.

Pastor J. B. Perry has recently closed his meeting at Bowlin. The church had a general spiritual uplift. There were 13 additions to the church—11 by baptism; four from the Methodists.

The church at Columbus, has elected Miss Myrtle Huffman as assistant to Dr. J. Benjamin Lawrence. Miss Huffman has spent sometime in the Woman's Training School at Louisville, Ky.

Evangelist T. O. Reese is this week at Raton, New Mexico. We expect to hear of great results from this meeting. The Lord is wonderfully blessing his labors. Singer J. P. Scholfield is with him.

Rev. L. F. Gregory is aiding Pastor W. I. Allen in a meeting at Stump Bridge this week. Pastor J. W. Hickerson, of Durant, will be with him at Unity, and M. J. Derrick at Bethesda the week following.

Pastor L. C. Kelly, of Orlinda, Tenn., has resigned, to take charge of the church at Campbellsville, Ky. He has done good work at Orlinda. Built a good house costing \$12,000. The church has over one hundred tithers.

The Baptist Builder thinks there should be a limit to the number of secretaries our boards supply. It might cost too much to oil the machinery. There is some danger on that line. It is well to guard the leakage.

Brother J. J. Terry at Camp Creek, is now 102 years old, and walked every day during the recent meeting one mile to church. Pastor S. V. Gullett baptized him when he was 99 years old. He is now enjoying very much his religious life.

Rev. R. H. Toile has accepted the position of vice-president of Georgetown College, Ky. He has labored with Dr. Adams when he was field secretary of the Education Board. They are fond of each other. President Adams is well pleased.

It was the privilege of this scribe to spend three days with Pastor Beasley at Ecru, in a meeting. No man in the State is accomplishing more in building up the kingdom than is Pastor Beasley. His influence is felt in all North Mississippi.

Rev. E. K. Shults, of Ruston, La., has just closed a splendid meeting at Conshatta, La. Rev. M. A. Price assisted in the meeting. Thirty-one were added to the church. Rain interfered very much with the meeting—but it was a success.

A wonderful revival was recently held at the Tabernacle church, Athens, Ga., by State Evangelist J. H. Dew, of Missouri. There were 115 additions to the church. Brother Dew is an exceedingly safe man. So this means much to the church.

Dr. P. H. Mell has been elected treasurer of the Home Mission Board. He is a son of Dr. P. H. Mell, who was for a good while president of the Southern Baptist Convention. Brother Walker Dunston, so long treasurer, was wise, accurate and faithful.

Evangelist T. O. Reese, of the Home Board, has recently closed a great meeting at Clovis, New Mexico. There were 35 accessions—most of whom were by baptism. Some leading business men. Rev. Milton Reese is the pastor, but is not related to the evangelist.

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Woman's Missionary Union

THE T. J. BAILEY, Editor. Direct all communications for this department to Mrs. T. J. Bailey, 1115 Harrison Street, Sunbeam and Royal Ambassador Leader for Miss. **MISS MARIAN BANKSTON, Winton.** **MISS MARIAN JOHNSON, Hattiesburg.** **W. A. Leader**

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 All Societies of the State should send quarterly reports to Miss Margaret Lacky, and all money should be sent to A. V. Rowe, Jackson.

"Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you."
 —I Sam. 12:24.

NOTICE.

Societies will please send the amount for the "Literature Fund" (25 cents per member per annum) to the office Secretary, Mrs. Rhoda Banks, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Don't drape with calomel. Swamp Chili and Fever Cure is better. At your druggist.

MISSISSIPPI Y. W. A. HONOR ROLL

The following amounts have been paid this summer for training school, Louisville, Ky:

W. A. Baldwin	\$10.75
A. Meridian 1st ch.	15.00
A. Meridian 1st ch.	15.00
A. Meridian 15th ave.	10.00
A. Greenville	15.00
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bia street	15.00
A. Blue Mountain Col.	10.00
Greenwood	2.00
Ida B. Gola	6.25
	3.00

\$112.00

FROM THE Y. W. A. EDITOR.

Meridian, Miss.

Dear Y. W. A's:

Time has come for another letter from your editor and she is so glad to have some interesting news from you from two of the most active Y. W. A's in the State. Recent letters from the presidents at Greenville and Greenwood have been received and your editor hopes that other presidents after reading the notes from those cities will be willing and anxious to send reports from their Y. W. A's so that our plan will be an immediate success. For the benefit of those auxiliaries with whom we have not yet had an opportunity to communicate, let me say that a few months ago our State Leader, Miss Bankston suggested the plan of having a Y. W. A. column in The Baptist Record once a month and she succeeded in securing space for us. The undersigned was appointed editor, so let me beg all auxiliaries interested in this part of our work to do the work by sending reports or by interesting information concerning their Y. W. A's as often as they can. Here in Meridian, we have found that a city union of Y.

W. A's has helped the individual auxiliaries a great deal, so why should not a "State Union" be even better? We all realize the advantages of interchanging ideas, so may this opportunity given us by our leader be seized immediately and help us in reaching that ideal which stands for the advance of God's kingdom.

Mrs. Ruby County, vice-president of the Greenville Y. W. A., writes in a most interesting manner of the work done there. In January of this year their Philathea class which is composed of girls sixteen years and older and the young married ladies (which are few) decide that they had been doing Y. W. A. work without getting credit for it in the reports. So they decided to combine the class and auxiliary and call themselves "The Philathea Y. W. A's." They had the State Leader, Miss Bankston, go over and explain auxiliary plans, etc., so now they are having regular monthly meetings at night combined with a social feature. At these meetings, they have mission studies or programs which have proved to be very helpful and have stimulated some of the girls to contribute to missions who had never done so before. Their first missionary contribution amounted to \$20 and this was when their membership numbered thirty, with only half of this number active members. They obtained their funds by having teas with freewill offerings; sometimes there was a candy table, and again there was a measuring party and tea at which the proceeds averaged between ten and fifteen dollars. A dollar rolling, which ended in June was something novel and created a great deal of interest. Each girl borrowed a dollar from herself and invested it in some way, then again and again, paying herself back the dollar, rolling it in other words. Of course, at the end of the time allotted for the rolling, many had more than doubled and tripled the original sum.

Other phases of their work consist of sending flowers to the sick and bereaved (visiting and aiding the teacher in having a large attendance in her class room on Sunday. One of their hopes is to get a neighboring town to combine their Philathea organization with the Y. W. A. and if they succeed in doing this,

they will indeed be doing missionary work.

The Greenwood Y. W. A. sends interesting notes, too, and we are glad to hear of the success of this young organization. They were organized only last October, composed mostly of high school girls. Their meetings are held every Tuesday afternoon in the parlors of the church, and the members entertain alphabetically. Their president, Mrs. Edna B. Graham, writes that she firmly believes the social features are a great aid in arousing and holding interest and enthusiasm.

This Y. W. A. has been studying "Eastern Women in Western Lands" with programs on this book twice a month, a regular missionary program from the Mission Field once a month and one business meeting a month. A number of their girls have learned to lead in a meeting and their leader writes how sweet it is to hear their young voices lead in prayer. Some of their methods to raise funds were a gift sale before Christmas, next they made housemaid caps which sold very readily and then came a penny-party, which was "piles of work" but by means of which they met their apportionment. All the church societies disband in Greenwood in May on account of the very extreme heat, but the Y. W. A's meet once a month anyhow, for their mission program.

The Meridian Y. W. A's are flourishing and at the Union meeting a few weeks ago, splendid reports were given. An instance of their interest is the total number of visits made by the five Y. W. A's during the past quarter. The personal service report showed that five hundred and ninety-six visits were made to new and prospective members, to the sick and bereaved and to the city hospitals. That is not a bad report from a city, where it is said visiting or calling has gone "out of style," is it?

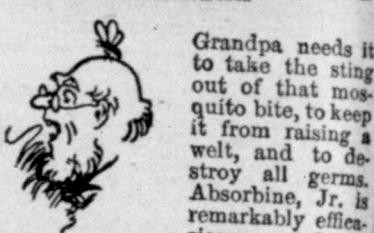
At the Union meeting, mentioned above, the following program was given. The subject for the afternoon was "How may the spiritual life of our Y. W. A's be developed?" and the discussions were as follows: "The spiritual life may be increased first by daily secret devotions;" second, "The spiritual life may be increased by more prayer in weekly meetings." A round table discussion of "How may we learn to lead in prayer" was conducted by Miss Bullock, the city missionary, and responded to by the presidents of the individual Y. W. A's.

An evidence of the fact that Y. W. A's may be auxiliaries to something more than to our mother organization, the W. M. U., was brought out in our Union meeting. Mrs. Van Meter, who is leader of the community Y. W. C. A. in Meridian, requested volunteers from the Y. W. A's to preside over the Georgetown playgrounds one afternoon of each week during the summer months. Georgetown is the cotton mill district and the playgrounds have been fitted up for the benefit of the poor children who are too young to work in the mills. The young women were requested to be on the grounds from 4:30 until 7 p. m., to superintend the games, suggest diversions, do

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By **EDGAR Y. MULLINS, D. D.**

President and Professor in Theology in Southern Baptist Theological Seminary

THOSE who have become acquainted with Doctor Mullins' books, "Axioms of Religion" and "Why is Christianity True?" will welcome any new work from his pen. They will especially welcome one with the title given above, since there are no questions more insistent at the present time than those pertaining to freedom and authority in our religious allegiance.

Doctor Mullins has well fulfilled his task, and a most valuable and timely work has been produced.

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A MODERN NEWSPAPER.

The proprietors of a newspaper in Siam have distributed the following notice: "The news of English we tell the latest. Write in perfectly style and most earliest. Do a murder commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of sombre. Staff has each one been college, and write like the Kipling and the Dickens. We circle every town and extortionate not far advertisements. Buy it. Buy it!"—Belfast Daily News.

something for the children's amusement and above all things, have peace and harmony during the play hours. When we realize that in the more prosperous sections of the city, young women are paid to do this work, we are brought face to face with the truth that our Y. W. A. girls who volunteered their services gratis, have gotten the true missionary spirit and are in deed and in truth doing Home Mission work.

During the past quarter the First Church Y. W. A. had an honor roll which was lots of fun. It was interesting as well as beneficial to the auxiliary for it created a spirit of friendly rivalry, increased the average attendance and swelled the treasury. The points which must be attained to get on the honor roll were

1. Present every time except when sick or out of town.
2. Not to owe over 25 cents at the end of the quarter.
3. Cheerful response at all times to committee and program work.
4. Make at least three visits during the quarter.
5. Always come with a smile.

In one of the Sunday Schools recently, after a mission lesson, the superintendent asked for a report of the mission work done by classes or individuals in the school. The report showed that a young couple are together supporting a foreign missionary this year which amounts to \$600. Half of this amount goes through the Y. W. A. of which the wife is president, thus swelling their foreign mission report to a wonderful amount.

The South Side Y. W. A. might be held up as a criterion to some auxiliaries who are discouraged or struggling for an existence. These girls have determined to have an auxiliary in spite of the fact that a majority of their number are employed. So they hold their meetings at night once a week and their reports compare most favorably with the other auxiliaries in town.

The Y. W. A. song is playing an important part in our meetings now. The Meridian delegates to the convention in St. Louis told us how inspiring it was to hear our song sung by six hundred voices at some of the meetings. "What may our work not lead to if we let those words, 'Publish glad tidings, tidings of peace, tidings of Jesus, redemption and release' be a slogan for us at all times?"

Next month we shall have in The Record a letter from Miss Nancy Lee Swan, missionary in China, and from it you will see what her dream is for young women's auxiliaries in China. With best wishes to each and every Y. W. A. in Mississippi, and begging that you will all take an interest in our department in The Record, I am,

Your co-worker,
 Florence R. McAllum.

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 NASHVILLE, TENN.

The Religious Herald: The white slave agitation and white slave laws are comparatively recent things. Yet much is being accomplished. Already there have been nearly 350 convictions of white slave. Send it harder and less profitable.

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

BASEBALL AND TEMPERANCE.

The star batter of the Philadelphia Athletics, "Home Run Baker," said: "I don't drink, nor smoke. Never will drink nor smoke. If any youngster wants advice from one who doesn't mean to preach, there it is. Leave cigarettes and tobacco alone, form alone, and don't touch 'em now or at any time. It's the usual advice, and doesn't carry much weight as a rule, but coming from a ball-player, perhaps it may mean a little more to the American boy. Mine is the total abstinence platform for both liquor and tobacco. East and West."

Better and safer than calomel—Swamp Out Fever Cure. Instant relief. At druggists.

DANGER LURKS IN EVERY PATH.

One morning I read in one of the current newspapers an account of two boys being drowned in the Niagara whirlpool. Their boat, in which they were at play, was tied, and suddenly the rope broke and they were hurried by the current to a quick death.

It was stated that these boys, realizing the situation, rose in the boat, shook hands with each other, and then waved farewell to the throng of African spectators who were on the bank of the river.

Young friends, how many of us are resting in our boat, which is anchored on the river of life, thinking we are safe from all temptations when suddenly our boat may, too, be loose from safety and we may be carried by a merciless tide into eternity? Do you think any of us will realize, as did these two boys, that we are drifting to a certain death? I fear we would not. Methinks I see some of you now, as you carelessly float on with the tide until you will finally reach the awful abyss, then when it is too late you will realize the awfulness of it all.

A heart was made sad, when only a few days ago I attended a public picnic and casting my eyes over the dance hall, I saw at least six of my Sunday School class on the floor dancing. The thought came to me, "Am I in any way to blame for this; shall I with a smiling face and light heart wave them farewell, as they are carried down the river of life by this awful current?" For the ball room is one of the strongest currents in the stream. My earnest prayer is that as I teach God's holy truths to my friends and companions, that I may not leave untaught one truth that would lead them on to a better and higher life.

One of Your Number.

CHILDREN APPEAL TO CHILDREN

National Child Labor Committee is now illustrating stories for Youngsters.

The children of 6,000 families in all parts of the Union are this week reading about the children who work in cotton mills, tenements, canneries,

coal mines, and glass factories. The story of child labor had never been written for children until the National Child Labor Committee prepared this latest number of the Child Labor Bulletin in which "our warm friend Mr. Coal," the little boy's big medicine bottle, and other inanimate friends of well-cared for children tell them the story of their lives.

The only story for grown-ups in this number of the Bulletin is an account of conditions found in Georgia cotton mills last April by agents of the National Child Labor Committee. In Georgia, children of widows and of aged dependent fathers are allowed to go to work at ten years old, but the law is so poorly enforced that in many mills children of ten were found at work whose "widowed" mother had married again or whose "aged, dependent father" was under fifty and also at work.

Georgia is the only state in which children under twelve may legally work in factories and the legislature is now considering a bill to do away with this condition and raise the age limit to fourteen years in 1915.

A WORLD-WIDE BLESSING.

Since 1820, when Dr. W. W. Gray, of Raleigh, N. C., first introduced Gray's Ointment to the public, the use of this truly excellent salve has continued to spread until it is now relieving suffering humanity in nearly every civilized country on the globe. It is now considered by prominent physicians everywhere to be the quickest, surest and safest cure for boils, bruises, burns, carbuncles, cuts, poison oak, old sores, ulcers and skin diseases of every nature, and most efficient in preventing blood poison. Dr. Jas. R. Phelps, Dorchester, Mass., says: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice." A free sample of the ointment can be had by anyone addressing Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn. 25c a box at druggists or direct by mail from the manufacturer.

RAILWAY BUSINESS FOR MAY.

During May the railways of the United States received for their services to the public an average of \$8,230,000 a day; it cost to run their trains and for other expenses of operation \$5,920,000 a day; their taxes were \$341,500 a day; their operating income \$1,972,322 a day for the 220,897 miles of line reporting, or at the rate of \$8.93 for each mile of line for each day. Thus for every six dollars of their earnings which remained available for rentals, interest on bonds, appropriations for betterments, improvements and new construction, and for dividends, the railways had to pay more than one dollar in taxes.

All of these amounts are substantially greater than the similar returns for May, 1912. They are from the summary of the earnings and expenses compiled by the Bureau of Railway Economics from the monthly reports of the steam railways of the United States to the Interstate Commerce Commission.

They include over 95 per cent of the mileage and earnings of all of the railways of the country.

DEATHS

A YOUNG MAN'S GLORIOUS DEATH.

Roy, son of Brother and Sister W. R. Eure, of Hattiesburg, Miss., passed into life eternal, July 20, just as the morning sun was ushering in a calm and beautiful Sunday.

He gave his heart to God in 1908, joining the Immanuel Baptist church of which he lived a true and efficient member; was always loyal to the church and pastor, never hesitating where duty called. Though but seventeen years old, had led the weekly prayer meeting, and was an active worker of the Baraca class, whose members paid him tributes of affection and honor.

He spent the past session at Mississippi College, and after coming home talked of and prayed for his mates who were not Christians.

The faithful physicians and Christian nurses and untiring parents all ministered tenderly, but God called him home.

Saturday he talked of heaven, and Sunday morning at two o'clock while the pastor and family were playing around his bedside, he frequently joined in with them, saying, "Thy will, O Lord, be done."

It made a happy scene as he gave some word of love to each one.

We are sad without him, but heaven is richer.

"Though gone he speaks in reason's ear,

And in example lives;
His faith and hope and mighty deeds

Still fresh instruction give."

His pastor,
A. L. O'Brian.

Hattiesburg, Miss., July 28, 1913.

RESOLUTIONS OF RESPECT

By the Baraca class of Galilee Baptist church, of Gloster, Miss., on the death of J. B. Ewing.

On the morning of July 15th, the noble and pure spirit of our secretary, J. B. Ewing, was called to enter eternal rest. In his death our class has lost a member respected by all—a gentleman, an upright man and a Christian.

Therefore, be it resolved,
First, That our Baraca class extends its condolence and sympathy to the bereaved family;

Second, That a copy of the above

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

August 17. CROSSING THE RED SEA.

Golden Text: "Before they call I will hear."—Isaiah 65:24.

Paul says, "For they drank of that spiritual rock that followed them; and that Rock was Christ." This signifies that the rock out of which the waters flowed to slake their thirst, was a type of Christ, the "spiritual Rock," from Whom all blessing flow.

We have the same presence in this lesson—"and the angel of God which went before the camp of Israel, removed and went behind them." This "angel of God" is the Christ, keeping watch over His own, and protecting His own. Christ has been in the world through every age of history. He was the active agent in creation. "In the beginning was the word and the word was with God and the word was God." * * * "All things were made by Him, and without Him was not anything." The Greek says not one thing "made that was made."

His spiritual presence was with Israel before His incarnation. Then He came in the flesh and made an offering for sin, and now abides in power in the hearts of the redeemed church. He is the living immanent (note the word) Christ. "I am He that liveth and was dead, and behold I am alive forevermore."

A Shield and a Sword.
The cloud which had gone before as a guide now stands behind them as a shield. It is a protection to Israel and a menace to the Egyptian host, a shield to defend His friends, but a sword to withstand his foes.

A shaft of light to garnish and gladden Israel, but a wall of darkness to confuse and confound the opponents of Jehovah's cause. God is light to His servants but darkness to those who oppose His rule. Jesus said "He that willet to do my will shall know of the doctrine."

We are also taught in the Scripture that to the forward God will show Himself froward. Men must be willing to obey God before they can understand Him. Some reject and denounce foreign missions because they are not throwing themselves into the swing of God's purpose to do His will.

Let everyone in the way of obedience take assurance from this Scripture. God will take care of His people and His cause. He may call on some to give their lives for the

cause, but, if He does so decree, that will be the most glorious hour for their departure. Moreover, their death will make its lasting contribution to the triumph of the kingdom of God. Every man is immortal till his work for God is finished.

A Caution to Teachers.
Note carefully the various writers on this lesson, and you will find some trying to explain this dividing of the waters by natural causes. Beware of all such comments from any source whatsoever. It was a "strong east wind" that parted the sea, but it was a miraculous wind. The like was never seen before or since. Every effort to explain this on natural or ordinary grounds is based on the heart's distrust of the Scriptures. You have your right arm amputated, your eyes plucked from their sockets, or your heart torn from your bosom rather than sow such seeds of unbelief in the mind of boys and girls. God will hold you responsible if you deal with His word deceitfully.

The miraculous power of God used the wind. The breath of the Almighty blew in that besom and swept back the floods to make a highway for the feet of Jehovah's pilgrims.

All God's resources are held in reserve for His people whenever they need them. All that He knows He knows for us. All the power He possesses He holds for us. All the wealth of His kingdom He keeps in safety for us. These are marvelous truths for God's people to remember.

A Lesson in Fear.
How terrible is the Lord when He

meets His adversaries in battle! How easily He can wield the powers of earth, air, sky and sea to discomfit His enemies!

Was the Pharaoh overthrown in this destruction? We do not know but his army was overthrown and Egypt was defeated. Multitudes perished as a result of their disobedience to God. This incident is analogous to the great day of His wrath when all the pilgrims to the heavenly country will clear the swelling waters of the Jordan of death and enter the eternal Canaan while the engulfing floods of righteous wrath shall forever close upon the hell-hounds of perdition that, through life, have dogged the heels and panted for the blood of the flock of God.

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"A little boy of four years, who had torn the skin from his finger, was told by his father, 'Never mind, and bye and bye Heavenly Father will mend it.' It was a poetic way of putting it, but it was the simple truth. When in due time the hurt was healed and the child first noticed it, with a new light in his eye, and with voice hushed to a reverent whisper, he said: 'Oh, papa, Heavenly Father has mended it—but I wish I had seen His hand when He was doing it!' Yes! and the scientific inquirer, who drops the plummet of his thought profoundly into the invisible and infinite mystery, confesses his sorrow when he hears not that it strikes bottom. It is but different ways of expressing the

same feeling, the deep instinctive and universal longing for a word from God."—"From a Village Pulpit."

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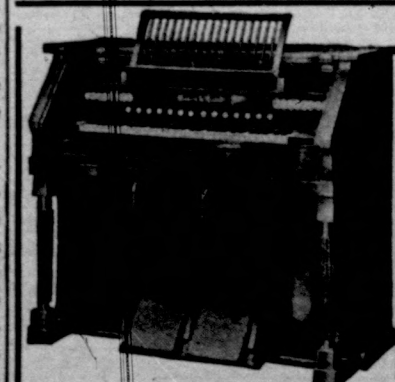
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TWICE CONDEMNED AND TWICE PARDONED.

Rev. Joseph L. Hart, in the Religious Herald.

One night a rather old-looking and badly-dressed Spaniard entered the Second Baptist church of Rosario, where Brother Juan Varetto is pastor. He was invited to take a seat, did so, and listened very attentively to the preaching. From that night Miguel Valespi—the name of the subject of this sketch—became a regular attendant at all the services of the church, and soon gave evidence of conversion. Valespi made frequent visits to the home of Pastor Varetto to hear the Scriptures read and to hear about things pertaining to his soul's salvation. No mention, however, was ever made of his (Valespi's) past life, a fact which Varetto noted, and wondered why. Some months after Valespi made a public confession of his faith in Christ as his personal Savior, he left Rosario and went to Buenos Aires, where he attended services as regularly as he did in Rosario.

A short while ago Pastor Varetto went to Buenos Aires, and Valespi came to see him and said, "You will remember that once you preached a sermon on forgiveness; I was converted that night, but there was something between me and my God that I have determined to remove, and I came to tell you about it. I am a criminal and condemned to death." Pastor Varetto was speechless while Valespi related the following horrible story of his life:

"Seven years ago I lived in a little town of Southern France near the city of Norbona with a concubine. She left me for another man, and I decided to kill them both. I went to their house and shot them. Thinking they were dead, I fled to North Africa. While there I received news that they had only been wounded. The spirit of vengeance so gripped my soul that I decided to return and complete the job. When I arrived, I found the woman alone and shot her. I waited to see if she were really dead; satisfied that she was, I set out to find the man; for five days escaping the police, I sought to kill him. At last, fearing being captured, I fled and escaped to Argentina. Shortly after I committed the above-mentioned murder I was condemned to death by the court and a reward offered for me, dead or alive. On hearing the gospel, I learned that I was under far worse condemnation than that of the courts of France, but I also learned that there is pardon. God, through Christ, has pardoned me, and I now go to the courts of France to confess my guilt. God pardoned me because Jesus took my place; there is no one in France to do this, so I am going to my just death." Extending his hand to Pastor Valespi, he said, "Goodbye, dear Juan; I shall not see you any more in this life, but, by God's grace, I shall meet you at the end of him who shed His blood to save even a sinner like me."

The following day Valespi sailed for France. On May 23rd our hearts were made glad and we breathed a prayer of thanks to Him who doeth all things well, as we read a cablegram

from Paris stating that the president had pardoned Valespi.

Never has the attention of the city of Rosario been so favorably called to the power of the gospel to transform the lives of men. In the cafes, in the street cars, and on the corners of the streets everybody is talking about Valespi.

Thank God for such a testimony. Rosario, Argentina.

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"STILL WORKING THEIR WAY THROUGH COLLEGE."

Under the above caption, President F. W. Boatwright, of Richmond College, tells in the Religious Herald the following stories of boys who work their way through college nowadays. We feel sure that President Provine could write of Mississippi College boys who have equally hard struggles and have won out.

Last September I received a letter from a Pennsylvania country boy, a former student of Chatham Training School, in which he said: "I have been trying to save money enough to go to Richmond College, but have made very little headway. I have served my time at the printer's trade, and if I can get work I can pay my expenses. If I can't get work in a printing office, I can wash windows or scrub floors, or something of that kind. I will be there when school opens, unless you command me to stay at home. Please let me hear from you at your earliest convenience."

What could be said to a boy like that? I wondered if he really meant it, but I determined to give him a chance anyway, and wrote him to come on. A friendly printer gave him a position, and he went to work. It wasn't easy, of course, but he stuck to it, and here is the record he made in his classes for the session of 1912-13: Average for the year in English, 86; in mathematics, 80; in Greek, 93; in philosophy, 88; and in Bible, 90. Now wasn't that a fine record? He might have done better if he could have devoted more time to his books. He was sometimes right tired at night after spending an afternoon in the printing office, but there was not a merrier or a happier boy in college.

Now here is another letter dated July 18, 1913, from a boy who says he has worked his way through a four-year high school, and wants to come to college. His pastor says he is all right and deserving of any help that can be given him. The boy writes: "It is my earnest desire to get a good education, and I should like to know if there would be any chance for me to work my way through Richmond College. I met three of the boys who have been to Richmond College one year, and they spoke very highly of it, and seemed very anxious that I should go next year. I graduated from high school this year, ranking second in my class. This school is an accredited school and has a four-year course. I think I am prepared for the subjects taken at college, and I wish to apply for help from the college. I hope to complete a course leading to one of the degrees of the college."

"I have no one to help me in my expenses, for my father is not able. I shall have to work my way through college, if it is possible. If there is any work in the college that I could do I should like to do it. Janitor work, waiting on table, even washing windows—I am willing to do about any work that I can do, if it will help me to pay my expenses. I am daily praying to God that some way will be provided for me that I may go to Richmond College, and I am going to trust God that some way will be provided. I am work-

ing hard this summer to get money to buy some things that I need before I go away."

This seems to be a boy who is worthy of a scholarship. How would you like to help him? A scholarship will aid him, and then others like him, through all the coming years.

"It is reported that the Baptists have withdrawn their connection with the International Sunday School Lesson committee. From now on they will arrange their own Sunday School lessons."—Christian Advocate.

"Like some other 'reports,' the only thing of interest about this one is the fact that it is not true."—The Religious Herald.

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THE COTTON WORM SITUATION.

R. W. Harned.

Many people are asking if the cotton leaf worms (Alabama argillacea) will appear again this year in such destructive numbers as in 1911 and 1912. The prospects now are that the cotton worms will not appear in Mississippi this year in large numbers. In fact it is quite likely that if they reach us at all it will be too late to do any serious damage.

No cotton worms have been received from Mississippi this year, whereas in both 1911 and 1912 many were received during the month of July from various sections of the State.

The only report of cotton worms in this country this year is from Victoria, Texas. They are said to have been found there in small numbers.

It is to be hoped that every person raising cotton in the State will be on the lookout for cotton worms and send any suspicious insects to the Entomologist, Agricultural College, Miss., for identification.

Percy Holmes Boynton, assistant professor of English literature in the University of Chicago, is the author of a new volume on "London in English Literature," published by the University of Chicago Press. The book, of 350 pages, has four maps and forty-three other illustrations. The chapters deal with ten consecutive periods, characterized in turn by the work and spirit of Chaucer, Shakespeare, Milton, Dryden, Addison and Johnson, Lamb, Dickens, and by the qualities of Victorian and contemporary London.

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Her beautiful Christian life and example will ever live in the hearts of all who knew her. "None knew her but to love her; none named her but to praise."

She had just graduated from Blue Mountain, bringing honor and credit to the high training of her college days, and was so eminently fitted for the bright future that lay before her but God has called her into higher training where her beautiful life and talents will live in and bring praise and honor to the Father, who endowed her with such great possibilities.

She loved and lived for the highest and best, with cheerfulness, sympathy and fidelity to all that was good and right. These lovely graces gave her a large place in the home, the church and the community and will remain as precious, abiding benedictions.

The beautiful offerings from her home town but faintly expressed the love and esteem in which she was held. She will be sadly missed in home, church and community. "She has gone, we know, where her forehead will be starred with the beauty that dwells in her soul."

E. C. D.

Miss., July 30, 1913.

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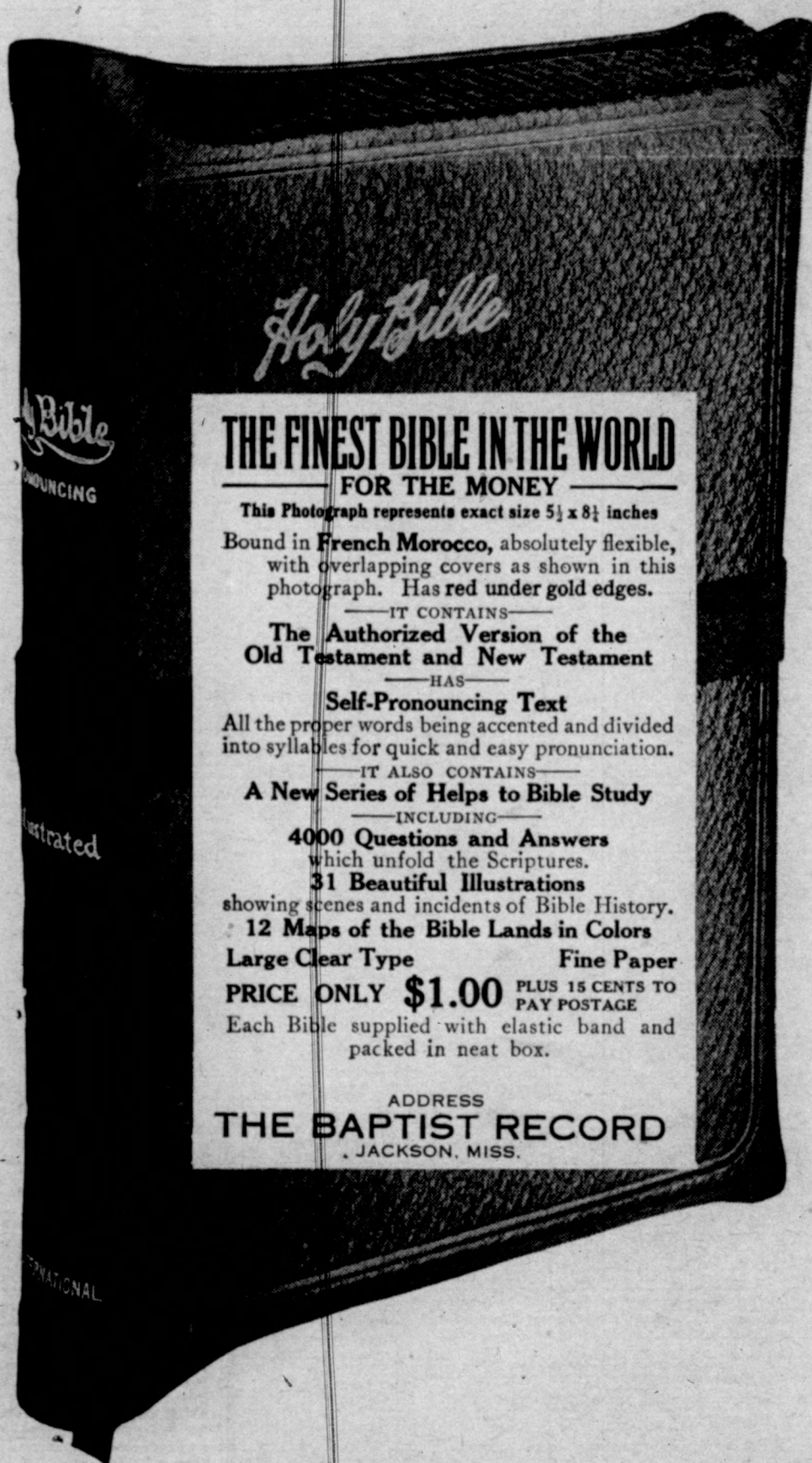
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